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Rise Of Negro Anti-Semitism Setback To Zionist Plotters

By AUSTIN J. APP, Ph.D.

Reprinted from American Mercury

What a few years ago no one suspected, and with the Philadelphia and Los Angeles riots was noticed but suppressed, has in the last few months been confirmed and found expression: namely, that the American Negroes who were expected to love the Jews as their Civil Rights champions more often resent them as their exploiters.

On October 13 and 16, for example, the popular television hour, "The David Susskind Show," carried a one-hour program advertised in the daily papers as "the Negro adults who hate Jews air their opinions." The main complaint of the three educated Negroes who appeared was that while Jews talk Civil Rights for Negroes they exploit them in the stores and shops. And one of the participants, a woman, surprisingly complained that Jews in the press and radio and television brainwash public opinion, even to the point of inducing hatred for some nations like Japan and Germany, one year, and other nations, such as China, the next.

The American Jewish Congress reacted violently to this program. Its executive director, Will Maslow, telegraphed:

"We are shocked at David Susskind's pandering to sensationalism by turning his program over to three Negro anti-Semites."

The National Review (Nov. 1, 1966) commented on this that "the impossible Mr. Susskind's principal contribution to anti-Semitism lies in his being Jewish."

The pained and shocked Jewish recognition of Negro ill-will is well expressed in a column by one Nathan Ziprin on "Negro-Jewish Relations" in the Jewish family newspaper American Examiner (July 21, 1966) as follows:

"... If one were to scan the list of participants in freedom marches and other manifestations of protest, it would be found

that Jews proportionately were more widely represented than any other religious or ethnic group in the country. Moreover, Jews have been in the forefront of the Negro struggle for justice long before it became fashionable for elements in other pastures to say amen. Why then this sudden climate of anti-Semitism in the Negro community, not only on a mass level but among intellectuals as well? Surely the Jew is not to blame . . ."

What Mr. Ziprin calls "this sudden climate of anti-Semitism in the Negro Community" was probably not really sudden and really is not racial, as the word anti-Semitism suggests, but is simply resentment of some Jewish practices.

The First Evidence

The first evidence of it came in the reports of the Philadelphia riots in 1964. After the destruction and looting running into millions was surveyed, it was found that primarily Jewish stores had suffered. Then the Negro leader Cecil Moore confirmed the suspicion when he thundered:

"Don't mention exploitation to me, I've seen the worst of it. I mean when a man buys a pair of \$5 shoes for a dollar a week, he winds up paying \$12 for the shoes. And the rotten meat, the packages of chicken that say 5 lb. and weigh 4 and one-half lb., the stale bread and the high rents. I warned them in 1959 that the exploitation was going to blow the top off. I told them again in 1963, but the merchants did nothing to stop it. Well, the people up there won't wreck those stores again. We'll just boycott them. The Negro store that got wrecked was owned by a man named Richberg. They thought he was a Jew."

—(See Time, Sept. 11, 1964)

Watts Riots

The second evidence to hit the incredulous American and the stunned Jewish people emerged from the Watts riots in Los Angeles

in August, 1965. Though the news media hesitated to believe or to report on the anti-Jewish aspects, these could not be entirely ignored. An AP Report on the Watts riots carried the following paragraphs:

"An anti-Semitic note was injected in some answers. 'All those stores that were ruined are owned by Jews who live in Brentwood and Beverly Hills,' said one Negro. 'They have been bleeding us for years . . . None of these merchants ever have put a cent of their profits back into bettering the Watts business district,' he said. A half-dozen others echoed his feelings."

(See Phila. Inquirer, Aug. 18, 1966)

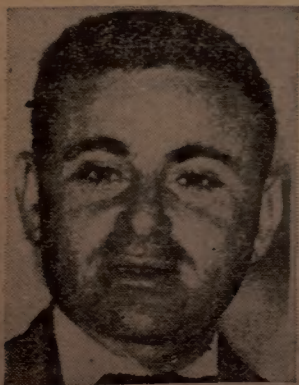
The widely known author and columnist, John Dunne, in a story in the Saturday Evening Post (Nov. 6, 1965), entitled "Watts: the fire next time," described how some months after the riot he walked "past the burned out stores which still lined the streets of Watts like missing teeth." The editor, Mrs. Pat Alexander of the Herald-Dispatch, a Negro publication claiming a circulation of 35,000, said to him, "What the Negro hates is the awful deceit by the Jews. The whole civil-rights movement is a branch of Zionism." When a Commission disclaimed "any Communist influence in the Watts Revolt," the same Herald-Dispatch editorialized:

"This is understandable if you understand the nature of Communism in the United States. Communism in the United States would never permit the burning of Jewish Businessmen's establishments such as was the case in the Watts or Los Angeles Negro Communities (Dec. 23, 1965)."

The anti-Jewish aspect in the burning and looting of Jewish stores during the Negro riots was soft-pedalled in the press. The very papers which featured the profaning in Munich of some Jewish tombstones by three German teenagers and editorialized upon it as a monstrous crime and an alarming proof of neo-Nazism, hushed up as much as possible the anti-Jewish aspects of the riots. The same Jewish organizations that enthusiastically sniff out and blow up to huge proportions any whiff of German anti-Semitism, and that snoop about in America to find traces of it among Gentile Americans and almost gloatingly announced an alleged finding that those Americans who go to Church most are the most anti-Semitic, were too stunned about signs of Negro anti-Semitism to want to recognize it. They are eager for signs of German anti-Semitism, which they publicize as a confirmation of the congenital and collective evil nature of the Germans, but they are appalled that the unspoiled, semi-pagan children of nature, as they Rousseauistically regard the Negro, could possibly dislike so wonderful and sympathetic a people as themselves. Like Noah's sons, they shamefacedly preferred to cover up this Negro ill-will. A featured writer in the Anti-Defamation League Bulletin (March, 1966), for example, writes, "I think there is too much time spent

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ZIONISTS INSTIGATE STRIFE AND EXPLOIT NEGROES



ADAM YARMOLINSKY — Former Special Assistant to Secretary of Defense, who, according to Congressman S. Edward Herbert, ordered troops integrated, and when protests were raised by negroes and whites, Yarmolinsky stated "he did not give a damn whether they wanted to be integrated or not, that they would be integrated." (Cong. Record, Aug. 7, 1963).

SAUL ALINSKY — Zionist "professional radical" community organizer who has estab-



lished "power based" social action groups among poor and racial minorities in 44 cities, has stated: "Irreverence is basic to a free society." According to the N.Y. Times, this agitator is "emerging as a major force in the revolution of the powerless people."

ABE FORTAS — Top White House aide, who helped draw up the infamous Gesell Report, an integration plot to wreck the Armed Forces.

